

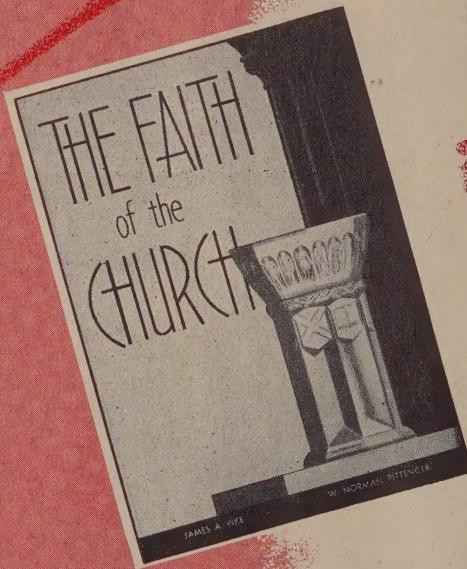
FORTH



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The Church's Faith

A Review by

The Rev. ROBERT L. CURRY

THE *Faith of the Church* by James A. Pike and W. Norman Pittenger (\$1.50) is the third book in the Church's Teaching series to be issued by the Church under the direction of the Department of Christian Education.

The first thing to be said for the book is the fact that it has been published, since it has been by far the hardest of the three books on which to get agreement; ours is a Church which includes extremes in the matters of the faith. If the book is accepted throughout the Church, then it should show us that we can get together on essentials, and it should move us all to get on with the task of being the Church United, rather than spending so much time in dissension and disagreement.

Like its predecessors, *The Faith of the Church* is written for laymen in order that they may have an understanding of what the Church teaches regarding God's truth as revealed in Jesus Christ.

Therefore, I have read the book with the layman in mind. In fact, the book has been placed in the hands of my sixth form to be used as a text in Christian doctrine for our course this year. As we have used the preceding two books in the series at the secondary level, so we believe we can use this one. The first seven chapters appear to be crystal clear. They are simply written and where theological terms are used they are explained for the layman. In read-

continued on next page

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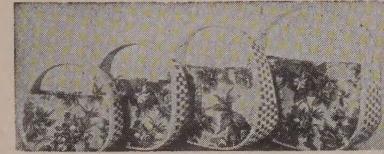
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Forth, Dec., 1951

KOREA:

- **the barns are gone**
- **the animals are slaughtered**
- **and the homes are a shambles**

It was night and little six-year-old Chan-Hi was awakened by loud voices at the door. She hid behind the half fallen chimney of her home. She stared, frozen with fright, as the bayonet raised against her father plunged downward. She saw it enter her father's body and watched the soldier pull the crimson blade out and wipe it on her father's coat. Her mother screamed as another soldier tore her from her husband's body and ran, carrying her out of the door. The screams continued outside some place—and then ceased.

Chan-Hi waited for the rest of the night and all the next day for her mother to come back. But the second night some soldiers came prowling and she sneaked out. Then she walked for three weeks. One day, an American gave her half a chocolate bar to eat and she tried to eat grass as the other refugees were doing. But she had given up hope and had decided to just sit and wait to die when a GI picked her up. Now she is in a Christian Children's Fund orphanage.

The CCF is caring for children, whose histories are not so different from Chan-Hi's, in 14 Korean orphanages. But several thousands are still hungry and homeless. Such children can be "adopted" at ten dollars a month and there is no obligation to continue the child's care beyond the first year unless the contributor desires to do so. The child will be cared for in a CCF orphanage-school and can be corresponded with, if you wish. You will receive the child's name, address, picture and information about him or her.

Victory and Peace cannot be won by guns alone. Bread and love are at least as important.

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Read a Book..continued

ing the book the first time, it was clear sailing to this point.

The last five chapters of the book are good, but the language forms seem to change and interpretation will be in order. This is especially true of chapter eleven on the subject of immortality and the resurrection of the body. Perhaps there was no escaping this problem. Certainly with the committee having worked three years and more on the book, and the fact that it went through many drafts, the book would seem to indicate that you cannot speak about the Christian faith in other than the language of the Christian which is theological. If this be true, and I suspect it is, then we must not only teach our people the faith but we must educate them in the vocabulary we use. This will mean that, if the book is to be widely used throughout the Church, it will be necessary to have teaching classes, and the committee charged with writing the study pamphlets has an important function to fulfill.

When we think of the volumes (and the thickness of them) which have been written on the faith and doctrine of the Church, this book is all the more amazing. Its length is held down to correspond with the earlier volumes in the series, which is psychologically sound in an age of speed and abbreviations, and yet the essentials are covered. As Bishop Sherrill has remarked, this book approaches a miracle, and the Church owes a real debt of gratitude to the authors and the authors' committee for its work and publication.

It will be interesting in retrospection to note how the book is received throughout the Church. Since faith is important to daily life and action, the clergy should recommend that the book be used, and give themselves to the study of the book and its contents, and begin a thorough course of study based upon *The Faith of the Church*.

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FORTH

VOL. 116 NO. 11
DECEMBER 1951

Editor WILLIAM E. LEIDT

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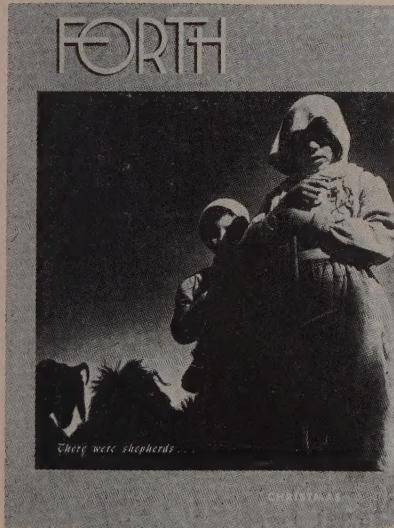
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THE COVER. Shepherds abiding in the field, keeping watch over their flocks by night. These modern shepherds symbolize the eternal reality of the Christmas message: the coming of the Saviour. Now as then, we welcome Him into a world of agony and darkness, welcome Him as our only Lord and Saviour. Please turn to page 9 for a Christmas message by the Presiding Bishop.

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CHURCHMEN in the NEWS

Mildred Maw, Hospital Director, is Tireless Worker

FIFTEEN service scrolls have been awarded for outstanding civic achievement by the Business and Professional Women's Club of Utica, N. Y. Of the fifteen women so honored, seven have been Episcopalians and four have been communicants of Grace Church, Utica. Mildred Maw, superintendent of the Children's Hospital Home, Utica, is the fourth Grace Church communicant to receive the scroll, which was awarded to her, on October 24, for the momentous job she did during the polio epidemic which raged last year.

During the height of the epidemic, the forty-bed hospital was jammed with seventy-nine patients, most of them polio victims. Miss Maw, a short, energetic woman, went from room to room, calmly coping with each crisis as it arose. She recalls:

"It was a little hard at times. I remember one morning when they called me for something at about six, just after I got up and was about to wash my face. From that minute on, it was just one thing after an-

other until midnight. I just dropped back into bed then. The last thing I thought of was that I still hadn't had a chance to wash my face."

Despite her pressing duties during the epidemic, Miss Maw never missed a service at Grace Church. It was often her only free time, but she chose to go to church to receive spiritual strength and power, so important to anyone working under strain.

Though Miss Maw is a faithful communicant, she does not have time to take an active part in parish activities. She does, however, see that her young patients continue their religious training during their hospitalization. Each week there are church school sessions for the Jewish and Christian children. A little Mohammedan child once presented a problem when no teacher could be found, but, to the surprise of all, the little Moslem knew more about the Bible than the Christian children. This inspired them to study their scriptures more diligently.

Mildred Maw received her early

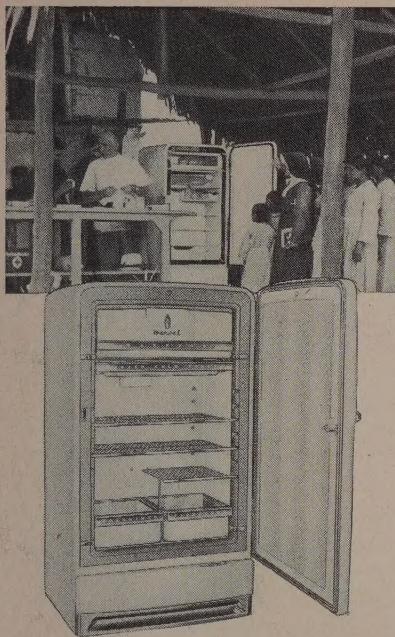
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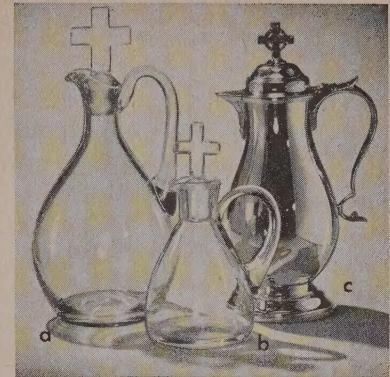
Check Your Calendar

DECEMBER

2 Advent Sunday. Advent Corporate Communion for Men and Boys
 4-6 National Council. Seabury House, Greenwich, Conn.
 16 Church of the Air. CBS. 10:30-11:00 a.m., EST
 19, 21, 22 Ember Days
 21 St. Thomas
 25 Christmas
 26 St. Stephen
 27 St. John the Evangelist
 28 Holy Innocents

JANUARY

1 Circumcision
 6 Epiphany
 18-20 Brotherhood of St. Andrew National Executive Committee. Seabury House
 23-25 Standing Liturgical Commission. Seabury House
 25 Conversion of St. Paul



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YOUR CHURCH IN THE NEWS



NATIVITY scene from *Holy Night*, first of motion picture series on life of Christ to be made by Cathedral Films, the Rev. J. K. Friedrich, president



HOME for aged refugees in Dornstadt, Germany, is built around L-shaped chapel, one wing designed for Orthodox services, the other for Protestant. Coöperating in starting home are World Council of Churches, International Refugee Organization.

EPISCOPALIANS at first meeting of United Church Men, new department of National Council of Churches, are (left to right) Charles P. Taft, Cincinnati, Ohio; Wilbur Cochell, Kansas City, Kan.; Francis Ayres, Detroit, Mich.; Noel Sargent, New York; John C. Merrifield, Portland, Ore.; Donald C. Bolles, New York; Peter Day, Milwaukee, Wis.

AMERICAN square dance is presented on Christmas program at Sarah Ashurst School, Guantanamo, Cuba, by first- and second-grade experimental class. Class, including Spanish, Czechoslovakian, and Polish children, studies entirely in English.



Government of Puerto Rico

ST. ANDREW'S Craft Shop, Mayaguez, Puerto Rico, has many distinguished visitors. Dorothy A. Hickie, director (left), displays shop's outstanding needlecraft to Edward Monroig (right) of government publicity bureau.



IN CHARGE of St. Paul's, Balbalasang, Philippines, is one of missionary district's newest priests, the Rev. Ramon Alipit, ordained in May. Here he is with the Rt. Rev. Norman S. Binsted, Bishop.

BOY on Okinawa → isn't troubled at taking bath. The Rt. Rev. Harry S. Kennedy of Honolulu recently visited Okinawa (FORTH, October, page 6).

FIFTH chapel helped by Holy Apostles, Philadelphia, Pa., takes its name from parent, now merged with Mediator. Parish hall (below) was recently dedicated.



SORTING clothing for Kansas City flood victims is the Rt. Rev. G. F. Burrill (right), Suffragan Bishop of Dallas, Texas. When clothing arrived in Kansas City it was distributed by Grace and Holy Trinity Cathedral in coöperation with Salvation Army.





Town & Country

PRESIDING BISHOP blesses communion vessels at impressive service of dedication of Tucker House, Greenwich, Conn., new offices of Department of Christian Education

National Council Sees Tucker House Dedicated

THE members of the National Council, meeting at Seabury House, Greenwich, Conn., October 9-11, were privileged to witness the dedication as Tucker House of 28 Havemeyer Place, Greenwich, which houses the Department of Christian Education.

The building, whose interior was designed by J. Van Wie Bergamini, noted Church architect (FORTH, March, page 14), is named in honor of the Rt. Rev. Henry St. George Tucker, Presiding Bishop 1938-1946, and senior bishop of the Episcopal Church. In the words of the Coun-

cil's resolution, "The National Council desires to make suitable commemoration of Bishop Tucker's effective contribution to the Church during his term of service as Presiding Bishop."

Council Has Three Guests

Three distinguished bishops addressed the National Council. The Rt. Rev. Noel Baring Hudson, Lord Bishop of Newcastle-on-Tyne (England), envoy of the Society for the Propagation of the Gospel in Foreign Parts, brought greetings from the Society in connection with its anniversary (FORTH, September, page 10).

The Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, gave a stirring account of his recent trip to Okinawa (FORTH, October, page 6), the most recent addition to his jurisdiction. The Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines, told of accomplishments and needs in rebuilding his war-destroyed district.

Seabury Press Begun

Seabury Press came into being during the meeting, as the new publishing house of the Department of Christian Education. It is being aided by a gift from the Episcopal



Town & Country

ENVOY of Society for Propagation of Gospel, the Rt. Rev. Noel Baring Hudson, Lord Bishop of Newcastle, England, brings greetings of Society to National Council meeting



THE SCENE AT BETHLEHEM ***

THE Christmas story tells of the birth of a baby in a manger. But with the simplicity of that fact the Biblical account speaks of the message of an angel, the multitude of the heavenly host, and of a guiding star in the heavens.

So it is with Jesus Christ, His birth, life, death, and resurrection have an eternal meaning. The first disciples saw this. The Word became flesh, we beheld His glory as of the only begotten of the Father. God so loved the world.

In every succeeding century, Jesus Christ has brought God to men, with the gifts of eternal life and of spiritual power. He has been above race and nationality, even towering o'er the wrecks of time. The majesty of God, the love of our Father in heaven, the judgment of God, redemption, the Kingdom of God, all these are inherent in the scene at Bethlehem.

So it should be with Christmas everywhere. It is right that there should be happiness in the family circle, in the joy of the gift of Christ. But that alone is not enough. A true Christmas means worship in the fellowship of the Church, thanksgiving, reconsecration, to the end that the day may break when the angelic chorus will be echoed by all mankind, "Glory to God in the highest, and on earth peace, good will toward men."

PRESIDING BISHOP

Church Foundation. Offices are in Tucker House, and heading the press is Leon McCauley, formerly religious editor of the Oxford University Press.

New projects of various Departments were reported at the meeting. Among them is the changed laymen's training program (FORTH, November, page 8). Meetings will take place during May and June in provincial centers. The Division of Health and Welfare Services was authorized to make a study of the 281 social agencies of the Church and of social education and community action programs of dioceses and local parishes.

The Divisions of Town and Coun-

try and of College Work reported ever-increasing interest and expansion in their fields. Specialized training in rural work was given this year to 156 young men and women.

New Treasurer Named

H. M. Addinsell was elected Treasurer of the National Council, succeeding Russell E. Dill, who died September 27 (FORTH, November, page 2). Appointed to assist the Rev. Almon R. Pepper, Director of the Department of Christian Social Relations, who also is acting for a year as Executive Secretary of the Division of Health and Welfare Services,

are Mrs. Charles S. Monroe, working in the Division on a part-time basis, and the Rev. M. Moran Weston, who will serve full time.

The National Council accepted with regret the resignations of Mary Margaret Brace as Educational Secretary of the Division of Youth and of Mrs. Clifford L. Samuelson, Assistant Secretary of the Division of Town and Country.

But against this cheerful picture stands the report made by James E. Whitney, Assistant Treasurer. He said that payments on expectations were \$517,651 below the minimum amount required to cover the share

continued on page 30



CHARLES HOOKANO, full-blood Hawaiian, has twenty-three-year record of outstanding service as lay reader at St. John's-by-the-Sea in Missionary District of Honolulu

ALONG the peaceful shore of Kaneohe, Hawaii, the fishing boats bob lazily in the bright tropical sun. Fishing is an occupation dear to the heart of the Hawaiian, and the men who sail these boats are happy men.

Perhaps the most contented is a stocky, bright-eyed Churchman named Charlie Hookano. Charlie is lay reader at St. John's-by-the-Sea, Kalaluu, Kaneohe, Oahu, T. H., and devotes practically all his "off-fishing" moments to the Church.

Every day, in between fishing hours, he can be seen putting around the little mission—cleaning, polishing the brass, making repairs here and there, or planting and tending the flowers on the mission grounds.

Charlie has seen St. John's-by-the-Sea grow from a tiny gathering in an old corrugated iron building into

Hawaiian Layman Gives Quarter Century Service

a large congregation meeting in a new building. Since 1930, he has never missed a service. Once he even had to defy the government in order to attend.

After the attack on Pearl Harbor, all fishing in Hawaiian waters was prohibited and the fishermen had to find other employment for the time being. Charlie immediately applied for a job with a road construction crew.

But war did strange things to the lives of the peace-loving Hawaiians. Charlie, who had not missed a Sunday as lay reader at the mission in twelve years, was told that he would have to report for work on Sundays as well as on week days.

Charlie shook his head. No, he could not be away from his church on Sunday mornings. His orders were, "This is war; your country

first." The dictates of his heart were, "This is His Church; Christ first."

Quietly and calmly, Charlie walked away from his superior. The next Sunday he brought with him an order from the Governor of the Territory excusing him from work on Sundays so that he might be in his church. His record of unbroken attendance still stands.

Gentle and gracious, Charlie Hookano exemplifies the *Aloha* spirit that exists among the different races and cultures in Hawaii today. From the time of the earliest missionaries, the Hawaiians have shown an eagerness to learn about Christianity. Prejudice and bitterness find little place in their way of life.

This is Charlie Hookano, lay reader and devout Christian. He has learned Christianity, but more important he lives it.

LET US PRAY

Prayers for Christmas

O HEAVENLY Father, who hast declared thy love to men by the birth of the Holy Child at Bethlehem, help us to welcome him in our common days; so that we may live at peace with one another and in good will with all thy family; through the same thy Son Jesus Christ our Lord. Amen.

O GOD of heavenly glory, source of earthly peace and good-will; in these days of doubt and strife, grant that our Christmas may be touched with joy divine; through him who in his purity and love is born in our hearts today, thy Son Jesus Christ our Lord. Amen.

For the Church in the Philippines

O GOD, who hast promised to be with thy Church to the end of the world; vouchsafe, we beseech thee, so to direct, sanctify, and govern the work in the Philippines, by the mighty power of thy Holy Spirit, that the Gospel of Christ may be truly preached, received, and followed, to the breaking down of the kingdom of sin and to the building of thine everlasting Kingdom; through the merits of Jesus Christ our Saviour. Amen.

King Sends Gift To Washington

AT a special service in the Washington Cathedral, on October 14, the British Ambassador, Sir Oliver Franks, presented a silver altar cross and a pair of silver candlesticks to the Very Rev. Francis B. Sayre, Jr., dean of the cathedral. The gift of King George VI, the altar plate is a token of thanks on behalf of all Britons who attended services at the Washington Cathedral during World War II. They have been permanently placed on the altar of the Chapel of St. Joseph of Arimathea.

The candlesticks and altar cross, designed by R. Y. Goodden, were fashioned from solid silver sheets under a centuries-old silversmithing process of hammering and raising. Each piece bears the British monarch's cipher.

King George's gift was dedicated in St. Paul's Cathedral, London, on July 4. At the same service, General of the Army Dwight D. Eisenhower presented to the dean of St. Paul's a roll of honor which will be housed in the American Memorial Chapel to be built into the cathedral. The richly illuminated, 473-page manuscript contains the names of the twenty-eight thousand American servicemen who lost their lives while based in England during World War II.

GENERAL Eisenhower (center) gives roll of American servicemen killed while in England to St. Paul's, London. Cross and candlesticks were dedicated at this great July 4 service.

Graphic Photo Union



Washington Post Photo

CROSS and candlesticks presented by George VI of England to Washington Cathedral are placed permanently in Chapel of St. Joseph of Arimathea

DEAN of Washington Cathedral, the Very Rev. Francis B. Sayre, Jr. (left), receives cross and candlesticks from Sir Oliver Franks, British Ambassador to the United States

Washington Post Photo



"ISN'T that too commercial?" asked many a communicant of the Diocese of Central New York when the word got around that the Church was buying a gas station in the village of Black River.

But the Church was not planning to sell gasoline. It was planning to convert the gas station into a church. That, as an astounded newspaperman remarked, is news!

The former operators of grease-rack and pumps would have pinched themselves had they seen their place of business recently when the first church service was held there. The one-story frame structure was overflowing with some forty families and their friends and neighbors from all over the area. Light streamed out through the colorful windows—oil paints on clear glass, not stained glass, but painted by a local artist who had contributed her own time and materials.

What used to be the lubritorium had become the church, the salesroom was now the Sunday school,

Cross Supplants Flying

CENTRAL NEW YORK CONGREGATION REMODELED

and the former grease pit was hidden by a trap door and used for handy storage space. The overhead door to the lubritorium had been sealed, making the salesroom door the main entrance. Large quantities of grease and grime had been removed from the interior. Hardwood boards now covered the concrete floor. That so much could be done in the six weeks that the Church owned the building seemed hardly possible; but, as one young man remarked, "You have to allow for the operation of the Spirit."

Black River is a growing suburb of the city of Watertown in northeastern New York, bordered by the large military installation of Pine Camp. The increasing number of

the young Church families there wanted a church in their own community, particularly because they found they could not bring up their children in the Church under existing conditions. The only available building they could find nearby was a gas station. When the Socony-Vacuum Oil Company handed over the deed to the Rev. Edmund S. Mathews, the Church members got busy remodeling their new building. They had wanted a church in Black River badly enough to give time, talent, and money to make it possible.

Mr. Mathews, who originally recommended that an Episcopal parish be established in Black River after taking a survey of possible sites in the summer of 1950, has joined the North Country Missions Team in expressing his gratitude for all the help he has received in establishing St. John's Church.

The bishops have given guidance and contributions toward the purchase of the building. The Rt. Rev. Walter M. Higley, Suffragan Bishop of Central New York, bought the pews. Part of the money necessary to buy the building was obtained from the loans of generous Churchmen, and many local groups have contributed substantial help to St. John's building fund. Paint for both the interior and the exterior of the building has been donated, as well as asphalt tile flooring. The members of the mission and the North Country Missions Team have kept working steadily from the first. But many tasks remain before a twenty-six year old gas station can be completely transformed into a modern church.

Even the congregation was surprised when it saw what an amazing amount of work had been completed by a Sunday in late September when the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York, officially opened the door of St. John's with

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Stewardship of Talent Honors Go to Six Churchwomen

SIX women reached top place in the Stewardship of Talent project: Mrs. J. R. Long, St. Wilfred's Church, Marion (Alabama); Mrs. Edward A. Heffner, Holy Trinity Church, Hobbs, N. Mex. (New Mexico and Southwest Texas); Mrs. H. H. Walker Lewis, Church of the Redeemer, Baltimore (Maryland); Mrs. James Wells, St. Mark's Church, Orchard Park (Western New York); Florence Prince, St. Mary the Virgin, San Francisco (California); and Mrs. Edwin A. Stebbins, St. Paul's Church, Rochester (Rochester). Congratulations are to be extended to them and to the parishes and dioceses to which they belong.

In April, 1951, the Woman's Auxiliary initiated the Stewardship of Talent idea. An invitation was issued to all the women of the Church to write and submit programs that could be put on at a single meeting. A selected list of themes was given from which the choice of subject

could be made and a period of three months' time in which to do the writing.

A year earlier the Woman's Auxiliary introduced the single program series for group meetings. The first title to be released, *Inside 281*, is now a collector's item since it pictures 281 before the expansion of the National Council and the changed housing arrangements. Other titles are *The Church School is Not Enough*, *Thanks Be to God, From Galilee to Amsterdam*, and *Where the Star Shone*.

One of the purposes of the Stewardship of Talent plan was to continue the single program series. The suggested themes from which a selection could be made offered a dozen subjects, all related to the 1951-52 program. Those that have been chosen for publication are on the Church's Faith, Brazil, Churches for Our Country's Needs, Worship,

Red Horse odels Gas Station



GAS STATION becomes church in Black River, N. Y. Above, Socony-Vacuum representative gives deed to the Rev. John R. Mathews, vicar of St. John's Mission, which purchased building. Six weeks' intensive remodeling made many changes (left).



BISHOP Peabody of Central New York (left) and Mr. Mathews enter St. John's new building. Work was begun by diocesan missions team and Black River Churchmen.



FURNISHINGS came from many sources. People worked long and hard painting, hammering, laying floors, scrubbing off oil and dirt.

Four Million Alcoholics Need the Church

NORTH CONWAY WORKSHOP BRINGS TOGETHER CHURCH & SECULAR WORKERS

ALCOHOLISM was the subject of an intensive workshop held at North Conway, N. H., this autumn. Attended by forty Churchmen, this two-day seminar was the first meeting of its kind ever to be held at which doctors, psychiatrists, clergymen, and other experts discussed the role of religion in the treatment and rehabilitation of alcoholics.

The aim of the seminar, instituted by the Rev. David A. Works, rector of Christ Church in North Conway, and sponsored by the New Hampshire Council of Churches and the New Hampshire Department of Health, was to promote better understanding of the alcoholic and to help him find a more satisfactory relationship between himself and his environment.

The group of clergymen were impressed with the size of the problem presented to them by the principal speakers: the Rt. Rev. Charles F. Hall, Bishop of New Hampshire; the Rev. Whitney S. K. Yeaple, Execu-

tive Secretary of the New Hampshire Council of Churches; Dr. Dudley Porter Miller, Executive Director of the Connecticut Commission on Alcoholism; and Ernest Shepherd, Director of the New Hampshire Alcoholism Commission.

The four million alcoholics living in the United States today come from every type and size of community and are representative of all social and economic groups. Some of them are being helped by State clinics, hospitals, social agencies, and welfare services, but the majority cannot be cured completely unless they receive spiritual aid which should be offered by the Church. Alcoholics Anonymous, the society which helps alcoholics help themselves, has discovered that religious experience has been the central force in restoring ninety thousand addictive drinkers to normal health. Sometimes AA group therapy is not effective, and without benefit of religious guidance a cure is almost impossible.

Knowledge and training are essential if the clergymen is to understand the full range of alcoholism. It is an acquired disease usually caused by years of excessive drinking. Alcoholism has very definite progressions. At first, a person may drink too much. Later he stores up resentments and becomes antisocial. Finally, as an addict, he feels lonely and friendless, he is irritable and irrational, he is no longer adjusted to society and feels he is a misfit.

Alcoholism as a spiritual problem is a very real concern of the Church. This is recognized in the new Family Study Plan course, *Parishioners are People*, which includes alcoholism among the urgent contemporary human problems and relationships. The pamphlet on alcoholism is called *Strong Drink is Raging*. Authorities on the subject believe that Episcopal clergymen can be of particular help to alcoholics and their families since they have at their command special pastoral skills.



Church and State study alcoholism in North Conway, N. H., at workshop held by State Council of Churches and Health Department

THIS fall the oldest GI babies in Japan will be five years old. Next year, dressed in traditional dark blue school uniforms, they will enter primary school. Light skin, brown skin, straight blond hair and curly black hair, soft round dark eyes, sparkling almond blue eyes—each will take his place as a citizen of his mother's Japan, as little acknowledged by their fathers' countries as by their fathers themselves.

Although illegitimacy does not carry the same stigma in Japan as it does in the United States, these children of Japanese women and Allied Occupation personnel constitute a real problem in a war-devastated economy. Their physical appearance—most have noticeable Occidental features—makes easy absorption into a Japanese family impossible.

As a result, GI babies have been killed and abandoned in heartbreaking numbers. Desperate mothers with no public resources open to them have tossed their infants into the ocean, strangled them and stuffed their bodies into ash cans, or simply deserted them in alleys, in railroad stations, in theaters. And for almost two years, there literally was little else that a destitute Japanese girl with an illegitimate half-Occidental child could do.

By the end of 1947, however, the problem was beginning to be recognized and institutions for the care of such children set up. One of the first was the Elizabeth Saunders Home (FORTH, July-August, 1949, page 16) in Oiso, a small seaside resort about fifty miles south of Tokyo. Inspiration of Mrs. Renzo (Miki) Sawada, its present director, the Elizabeth Saunders Home is owned and operated by the Diocese of South Tokyo of the *Nippon Sei Ko Kwai* (Holy Catholic Church in Japan).

Although it has been in existence only three years, this orphanage with its homelike atmosphere and high standards has become famous as one of the best in the entire Far East.

continued on next page



FUTURE looks bright for babies at Elizabeth Saunders Home, Oiso, Japan, where children of Occupation personnel and Japanese are cared for by Mrs. Miki Sawada (right)

Loving Effort Builds Home For GI Babies in Japan

Home for GI Babies continued



CASTAWAY babies are brought to Home where they receive Christian care and education through childhood

At the present time, more than ninety children, ranging in age from one month to five years, are being cared for by a trained staff of nurses, dieticians, and teachers.

The Elizabeth Saunders Home looks very little like an institution, in the popular conception of the term. It occupies, in fact, the grounds and buildings of the lovely summer villa of Baron Iwasaki, prewar head of the vast Mitsubishi industrial empire. At the end of the war, this property was confiscated and ordered sold to the highest bidder. A local gambling casino and dance hall almost bought it.

But Baron Iwasaki's Christian daughter Miki, wife of Japan's former ambassador to France, thought that her family's estate, with its myriad gardens, orchards, and vegetable plots, its one-story buildings,

and high wall, would make a far better home for children than it would a night club. Miki Sawada had always been charming, enthusiastic, and persuasive; now she also was determined.

She herself could not buy the estate, for her entire family had been forced into poverty with the confiscation of their wealth and the forced retirement of her husband. She also knew that by herself she could not raise enough money to match the gambling casino's bid, even if she had wanted to make it a private venture, which she did not. So she turned to the *Nippon Sei Ko Kwai*, of which she is a member, for help.

Church officials, both Japanese and American, received her idea enthusiastically. Under the momentum of Mrs. Sawada's energy a campaign

to raise money was carried to a successful conclusion. The Sawadas themselves sold much of the little property they had left to help finance the purchase. One of the largest contributions (about \$200) came from the estate of an English woman, Elizabeth Saunders, who had bequeathed the sum to a "Christian institution in Japan caring for chil-

GI
Mrs. Sawada sold her possessions to give children



TALENT is displayed in schoolroom, which also is used as chapel



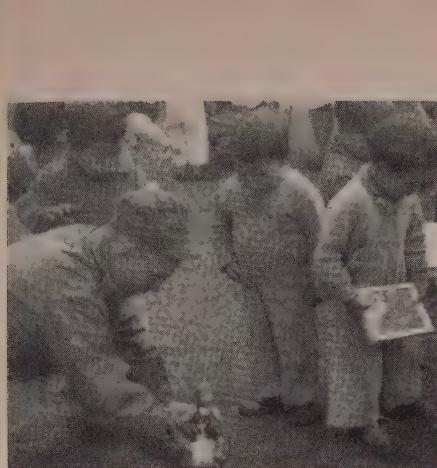
PRINCESS Chichibu (left) visits nursery. Her interest gained Home Japanese support.



aus makes friends with one of children at Home

dren." The orphanage was named in her memory.

Early in 1948 the home was deeded to the Diocese of South Tokyo and opened to receive unwanted GI babies. They were not long in com-



ONE of GIs from Tokyo who gave Christmas party for children plays with youngsters

ing. From the first day one of the chief concerns of the orphanage has been insufficient space.

Each time a new child is brought to the home, Mrs. Sawada shakes her head, points to crowded conditions, and thinks of her daily worry of providing food for them. Then, inevitably, she takes in the waif to feed, clothe, and educate. "If we turn them away, what will happen to them?" she rationalizes.

At first, the cost of running the orphanage seemed a fantastic burden, but as word of the home's work spread help began to come from many sources. Army personnel took up collections in their units; groups of Allied Church women gave teas and bazaars; friends in the United States sent contributions to the treasurer of the Elizabeth Saunders Home Fund, the Rev. William J. Chase,

assistant minister of St. James' Church, New York City.

A close friend of the Sawadas, former ambassador Joseph C. Grew, assigned to the home the first million yen (about \$2,500) received in royalties from the sale of the Japanese language edition of his *Japan Diary*.

Most recent addition to the orphanage plant is St. Stephen's School and Chapel, named in honor of Stephen Sawada, who was killed during the war. Most of the money for this structure was raised by the enlisted men and officers of the Tokyo Army Hospital (St. Luke's). This one-room building is so arranged that the small chancel can be concealed by a curtain during class sessions. When it is possible to build a new chapel, this will be a classroom only.

Although gifts from interested

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STRONG physically and bright mentally, youngsters at Home are given good start; many will go on later to Church's schools in Japan



SOME of Home's family of ninety have outing at the beach. Increasing numbers sorely tax Home's facilities.



STUDENTS from St. Paul's Polytechnic Institute, Lawrenceville, Va., construct building at Christchurch School, Christchurch, Va. Above, John D. Rivers and Henry L. Thurman, St. Paul's instructors, study plan. Below, carpentry students work on door.



RESULT of summer's work: new building housing classrooms, study hall, and library



Polytech Students Erect Another School's Building

By BRANCH SPALDING

LAST summer, Christchurch School, Middlesex County, Va., was turned into a beehive of activity. Construction materials lay about in endless piles, an old main building had been taken apart, seemingly never to be reassembled, and a handsome new structure was steadily rising.

The school was having its face lifted, but not by expensive professional laborers. The entire project had been undertaken by a class of advanced students in the division of trade and industrial education at St. Paul's Polytechnic Institute, Lawrenceville, Va. They were joined by a handful of precollege students from Christchurch School who stayed on during the summer to assist with unskilled jobs.

Talk in Dream Language

This ambitious plan was begun last winter when trustee John G. Scott and headmaster Branch Spalding of Christchurch approached Dr. Earl H. McClenney, president of St. Paul's. Leaning eagerly across his broad desk, they talked fast in dream language.

They spoke of Christchurch's need for better equipment: a new building to house classrooms, study hall, and library, with the old building to be converted into faculty apartments and dormitory facilities for twenty additional boys. This the school would have to have if it were going to continue serving boys at tuition charges below those of non-Church preparatory schools.

Already they had started begging

the money to finance the project, and with a hungry look they vowed that they would complete the beginning. But labor was scarce and contractors expensive. Would St. Paul's do the work as a summer assignment?

Continues Work on Faith

Dr. McClenney is a man who understands dream language. On dreams and faith he has carried on the work of the Ven. J. S. Russell, founder of St. Paul's. Today this vocational school for Negroes has a student body of five hundred men and women, is an accredited member of the Southern Association of Colleges and Preparatory Schools, and offers its students a bachelor of arts degree in education, as well as training in masonry, carpentry, tailoring, electricity, painting, and plumbing.

With it all, Dr. McClenney is a practical dreamer and administrator. He asked his petitioners pointed questions, gave pertinent advice—and said, "Yes."

On June 4, Henry L. Thurman, director of the division of trade and industrial education at St. Paul's, and John Rivers, instructor, with fourteen of their students moved into the dormitories at Christchurch School and went to work. On September 1, they moved out leaving behind them a new building, a completely converted old building, and a new swimming pool.

Architect friends visiting the school during the summer commented glowingly on the superior construction, spoke of the "loving care" in craftsmanship hard to find today. The men of St. Paul's left behind them monuments to themselves in brick and finely-wrought wood, and in spiritual qualities which will be long remembered.

• BRANCH SPALDING is headmaster of Christchurch School, Virginia.

BREAKFAST after corporate Communion is common practise for Woman's Auxiliary in Philippines. Programs of Auxiliary include activities ranging from leveling mission grounds to teaching women how to read.



Nothing Daunts Women of Philippines

WOMAN'S AUXILIARY REPORTS REVEAL COURAGEOUS WORK

WOMEN from all parts of the Philippines last spring attended the annual meeting of the Woman's Auxiliary at Easter School in Baguio. They came from Bontoc and Sagada in the north, from Quezon City and Manila, and from Zamboanga and Upi in the south. The often-heard phrase that "the Woman's Auxiliary is the international, inter-racial fellowship of the Church" was borne out vividly at this meeting.

There were Igorots of various tribes, Chinese, Tururai, Filipinos, and Americans. Ilocano, Tagalog, English, and various Igorot dialects were spoken. The bilingual proficiency evidenced at the meeting made me feel inferior with only English at my command. Some of the women did not understand a word of English, but they travelled many miles with their interpreters and not one missed a word of the

By SUSAN HOYT GRIFFITH

proceedings which were conducted entirely in English.

I could not help thinking of some of the delegates to our Triennial who find it a temptation, not always resisted, to run out on what they consider a tiring session.

Mrs. Maria Dangwa, the president of the Woman's Auxiliary in the Philippines, presided over the complex assembly with grace and tact. She made all thirty-six women, from the bishop's wife to the newest delegate, feel equally at home. The keen interest shown by everyone and the intelligent appreciation of all that went on made the meeting memorable for an overseas visitor. The most interesting part of the meeting was the reports from eighteen parishes and missions. They clearly show the women of the Church in action:

This past year found us better prepared for our work. The first Sunday of every month . . . the members of our Auxiliary join in a corporate Communion. For the coming year

• Mrs. CHARLES E. GRIFFITH, sometime member of the Executive Board of the Woman's Auxiliary, last spring visited the Philippines and other Oriental countries while accompanying her husband on a business trip.

we are raising funds to help in the construction of our new church. We pray that, as we learn more about the Lord's Kingdom, we may do more within our capabilities to merit being members of His flock.

"Outstanding achievements were an evangelistic meeting, held in October, which brought many new members to our congregation; and teaching some of the illiterate women to read the Holy Bible. . . . After a fruitful year of service, we look forward to being able to increase our membership and receive more contributions . . . so we can . . . intensify our activities toward the glorification of our God and the Church."

Our mission school was ravaged by the last Pacific war. Our bishops (the Rt. Rev. Norman S. Binsted and the Rt. Rev. Robert F. Wilner) finally helped us procure funds for a school building. Rejoicing in the availability of funds, we, the members of the Woman's Auxiliary and the young people's Christian fellowship, gladly started to level the site. Everyone did a lot of digging, shovel-

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ENTHUSIASTIC members of St. Martin's, Columbia, S. C., paint their new building



LESS than year old, St. Martin's already has two hundred members and large plant



St. Martin's-in-the-Fields was begun in fast-growing community by efforts of two laymen

FIRST baptisms are held in St. Martin's new church. Average age of congregation is thirty-two. For many St. Martin's is first parish where their active help is sought.



laymen Dream, Pray, Work

A GROWING PARISH IN NEW HOME AREA

By JANE NOLAND GRAHAM

ONE hot day in July, 1950, two laymen knelt in a field and prayed. They prayed that a strong Episcopal church might develop in the Forest Acres section of Columbia, S. C. Less than a year after, Theodore Jones and Jesse T. Reese, Jr., saw their prayers answered beyond their fondest hopes.

In the field in which they had knelt there now stands a brand new, thirty-five thousand dollar parish house in which worship the more than two hundred members of one of the Church's newest parishes, St. Martin's-in-the-Fields. This young church has come into being through the enthusiastic devotion of its members and aid from the National Council's Emergency Loan Fund (FORTH, October, page 18), set up especially to aid budding churches in rapidly expanding areas.

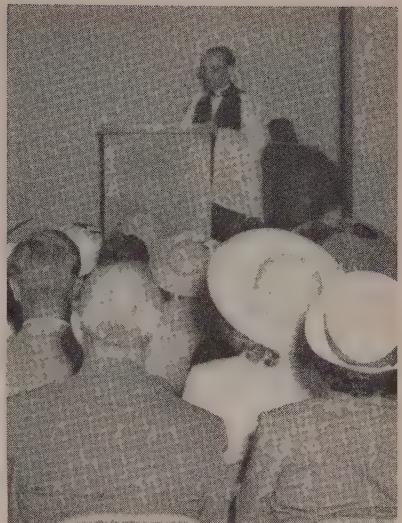
There were, of course, Episcopal churches in Columbia, but none was within a two-mile radius of Forest Acres. Mr. Reese and Mr. Jones saw

the great need for a church in that area. They brought the situation to the attention of the Rt. Rev. John J. Gravatt, Bishop of Upper South Carolina, and the Rev. William Thompson, chairman of the department of missions. The problem was discussed, plans were made, petitions were circulated, and late in September a meeting was called to sponsor the new church.

There was a football game in town that Saturday and the World Series was in full swing in New York, but these did not detract from the enthusiasm shown at the first, well-attended meeting. After publicity in church bulletins and the local press, two hundred people turned out for the second meeting, fifty-nine of whom had signed petitions that day. The large attendance clearly indicated that a new church could be formed, so site, budget, name, and twelve-man steering committees were formed.

Early in December, the steering committee organized a temporary vestry, which later became permanent, and named R. Hoke Robinson and C. Tucker Weston senior and junior wardens, respectively. It was agreed to purchase a four-acre tract of land, and a minimum budget of \$9,000 was set up. January 7, 1951,

• JANE NOLAND GRAHAM, free lance writer, was formerly reporter and bureau manager for United Press in Atlanta, Ga., and Columbia, S. C.



FIRST rector, the Rev. William A. Thompson, preaches in schoolroom lent by city to St. Martin's before church was constructed

was set as the day for the first services of the new church, and the name St. Martin's-in-the-Fields was chosen.

The first service was held in the two large drawing rooms and reception hall of Heathwood Hall, a gracious old mansion, furnished with priceless antiques. The congregation sat on folding chairs, and the organist played a small organ lent by a local music shop. Mr. Thompson, whom Bishop Gravatt had assigned as priest-in-charge of the new church, presented fourteen people for confirmation. From time to time, the telephone rang, for people were still living in the house, and children's voices drifted in from the improvised nursery in an adjoining room.

Two-and-a-half weeks after its first service, the senior warden of St. Martin's went to the diocesan convention and asked that his church be admitted into the diocese as a parish. His request was granted, and St. Martin's became a parish without ever having been a mission.

Attendance at subsequent services grew to such proportions that larger quarters had to be found. In February, St. Martin's moved to Brennen School, a modern public school lent by the city each Sunday. The large school auditorium and adjoining classrooms offered ample space for the fast-growing parish. The church school soon had ninety chil-

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SOUND-PROOF room in rear of church is used by mothers with babies. Architects of building helped organize parish; construction engineer was first to be confirmed in it.

Osaka Churches



WAR-DAMAGED roof and sanctuary of Christ Church, pro-cathedral in Osaka, Japan, are repaired, as are many other churches in diocese



MODERN Tengachaya church, partially damaged by bombing, is in crowded area



PREWAR home is used by congregation of Christ Church, Asiya. When churches were destroyed in war, many parishioners immediately threw open their own homes for services.



AMAGASAKI, industrial satellite of Osaka, was bombed severely during war. Church of God's Love, though standing amid ruins overgrown with weeds, is completely new.



ST. LUKE'S serves orphans, among them blind children, and villagers and prisoners

FROM the city of Osaka, Japan, ninth largest in the world, the Church spreads out through the Diocese of Osaka. Now it is starting again to expand its work, for, according to the Rev. W. H. Yanagihara, son of the Bishop, the period of reconstruction is largely over. But only heartbreaking sacrifice and backbreaking toil have accomplished this.

On these two pages are shown some of the rebuilt churches. Some were only partially

Rise from Ruins

damaged, such as St. Paul's, Osaka, which stands at the "gate" of the city, the great railroad terminal. Others stand rebuilt in areas of total destruction. Inflation and scarcity of material are two of the obstacles overcome.

The American Church has helped in this work through funds from the United Thank Offering, by direct gifts, and money for the Reconstruction and Advance Fund especially designated for Japan.



ST. ANDREW'S, chapel for Momoyama Boys' High School, was only slightly damaged, although school buildings were completely destroyed



SIXTY-TWO orphans are baptized in Church of the Redeemer, chapel for Widely Loving Society. Church also carries on work for city people. It was only slightly damaged.



RECTOR of Holy Love Church literally gave his life in tremendous effort to rebuild



SAKAI was almost demolished during war. St. Timothy's was rebuilt near beach frequented by thousands of people.



ORNAMENTS are practically unobtainable in Japan, so St. John's, though one of diocese's finest new churches, still has bare interior

Churchmen in the News

continued from page 5

taught languages for two years. Dissatisfied with teaching, she sought to enter nurse's training, but was rejected because of a temporary ailment following influenza. She next worked in the Utica Public Library for two years and after that became a stenographer in a New York City law firm. While in New York, she took courses in pottery and professional candy-making. She still makes fancy lollipops for her young patients each Christmas. She found time also to study for her Bachelor of

Science degree at Adelphi College and took courses at Columbia University and Middlebury College. For the next three years, she taught French in Jamaica and Brooklyn, N. Y. high schools, but her first love was still nursing.

Finally, she took the step she always had wanted to take and entered Cornell University New York Hospital School of Nursing. She was class president in her first and second years and headed the student council as a senior. After graduation, she had charge of a children's ward, did private duty, and studied

public health at Syracuse University. While she was school nurse in Westmoreland, she spent a summer working at Children's Hospital Home. When a new superintendent was needed at the home, the trustees called Miss Maw. In her position there she is able to use all her varied past experiences.

The quiet, efficient administrator has done much for the home in the past eight years. She has increased the number of physical therapists from one to four, set up a wood-working shop for occupational therapy, established a hospital bone bank, and modernized and improved the kitchen. With her knowledge of tools, which she learned from her father, she has designed braces and appliances for crippled and handicapped children.

Mildred Maw likes to work with her hands. On a trip to Bermuda, she happened to pick up a piece of cedarwood, like its look and feel, and began to carve it. Since then, she has made some fine woodcarvings. Her most recent is that of a man, held at his feet by a satanic figure, while he strains upward toward the figure of an angel seeking to lift him aloft. This figure and her own philosophy are based on a quotation from *Bishop Blougram's Apology* by Robert Browning; her favorite poet.

• EDWARD McCRADY is acting Vice Chancellor of the University of the South, Sewanee, Tenn., succeeding Boylston Green, recently resigned.

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Religious Books from the WESTMINSTER PRESS



The Craft of Sermon Construction

By W. E. SANGSTER, author of *The Craft of Sermon Illustration*. This new Westminster Source Book is a convenient handbook of step-by-step instructions. "Demonstrates a thorough knowledge of the American pulpit. The most complete and practical consideration of the subject written in recent years. It speaks to the needs and in the language of our own generation rather than of 2 or 3 generations ago."—*The Pulpit*.

\$3.00

Worship Aids for 52 Services

By FRIEDRICH REST. A book of services for the great days of the traditional church calendar, and for "special services" generally observed in the churches. A practical guide for worship in both urban and rural parishes where more formal services are becoming popular.

\$3.50

The Gospel of God

By ANDERS NYGREN. Translated by L. J. TRINTERUD. A brief, popular introduction to the theology of one of Europe's most widely known and best loved Churchmen: Anders Nygren, Bishop of Lund, Sweden.

\$2.00

The Scandal of Christianity

By EMIL BRUNNER. Composed of five lectures given at the invitation and under the auspices of McCormick Theological Seminary in 1946, this little book will be of great interest to ministers and students who are followers of Brunner. This is Brunner's most popular and easily read book.

\$2.00

AT ALL BOOKSTORES: THE WESTMINSTER PRESS, PHILADELPHIA



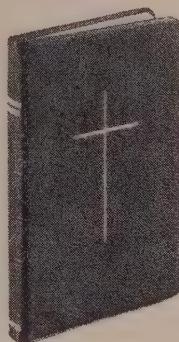
Woodcarving is one of Mildred Maw's skills

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Laymen Dream, Pray

continued from page 21

dren, and there was an adult class of twenty-five.

The Forest Acres community and the congregation expanded so rapidly that St. Martin's applied to the diocese for a loan from the National Council's Emergency Loan Fund. The Diocese of Upper South Carolina had received \$40,000 from this Fund and of this St. Martin's was granted \$10,000.

Early in March, construction began on the parish house, first unit of St. Martin's Church. Two communicants, Walter F. Petty and James L. Tupper, were the architects, and the first person in the parish to be confirmed, Marvin L. McCrory, was the contractor. The low, L-shaped brick building contains seven church school classrooms, a kitchen, and a chapel seating two hundred. The interior of the chapel is the same brick as the exterior, except for two rooms built in the rear. One of these, the rector's study, has a plate glass window through which mothers with small babies may observe the service as they listen over a loud speaker. A seven-foot cross of white brick is inlaid in the wall immediately above the altar.

The altar and chancel appointments were provided by a member and were constructed in his lumber mill. Another parishioner is making a set of hand-carved panels for the front doors. A Baldwin electronic organ has been installed, partly as a gift from a parishioner's mother. When the church bell, an antique train bell given by a friend, first pealed forth on June 24, 1951, there wasn't a vacant seat in the modest little chapel.

The new church, situated in a meadow, not only serves Episcopalians in the area, but also many Army personnel since it is the nearest Episcopal Church to neighboring Fort Jackson. The major part of parish membership is made up of young married veterans and their families. The average age is thirty-two, and their children are so young that the church school goes only to the junior department. For these young families, the organization and building of their church has been a new venture. Many had been con-

firmed and church-going Episcopalians and some had been active in their churches before they joined St. Martin's, but for the majority it was their first experience of actually being needed by their parish. There is, for example, the young couple who used to think they were doing well to forego a lazy Sunday morning at home to attend an 11:30 service. Today, both are teaching in the church school. There is the young Episcopal housewife who had no local church affiliation but signed a petition for the new church, "just to help out." She is now on the executive board of St. Martin's Woman's Auxiliary. Those who helped put the finishing touches on their new church, the amateur painters, plasterers, wirers, and decorators found there are ways in which their active participation is needed. The building of St. Martin's-in-the-Fields has been for many their first step forward from merely passive acceptance of their religion toward working for God's Kingdom. This is truly a great adventure.

Churchmen in the News

continued from page 24

Mr. McCrady was chief of the Atomic Energy Commission's Biology Division at Oak Ridge, Tenn.

• WILLIAM B. GIVEN, Jr., of New York (FORTH, January, page 24) has been elected President of the Episcopal Church Foundation. PIERPONT V. DAVIS, first President of the Foundation, is now Vice Chairman of the Board.

• ROBERT OWEN, organist and choir-master at Christ Church, Bronxville, N. Y. (FORTH, September, inside cover), has been chosen by the Audio-Visual Tape Library as recording artist of organ music for both Church and recital.

• ALEXANDER C. NAGLE has been elected president of the New York Clearing House Association. WILLIAM GAGE BRADY, JR., is the new chairman of the Clearing House Committee. Both are members of the National Council's Trust Fund Committee.

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GI Babies in Japan

continued from page 17

Individuals in Japan and the United States have enabled the Elizabeth Saunders Home to improve and expand its permanent facilities to care for the growing number of children, day-to-day expenses began to climb over the amount of money on hand. Before very long, there was a \$200 monthly deficit, and it took all of Mrs. Sawada's ingenuity to make this up.

Approximately a year ago, however, the Rev. J. V. R. Mills, overseas director of the Christian Children's Fund, Inc., made a tour of the Far East to select additional orphanages which would meet his organization's standards of enlightened management and hygienic child care. The Christian Children's Fund was formerly known as the China Children's Fund.

Mr. Mills was impressed greatly with the high standards and kindly atmosphere of the Elizabeth Saunders Home, and on his recommendation the CCF decided to grant \$180 a month to the home, based upon the then current population of sixty children. This grant has been increased to \$360 a month.

Thus at least ninety-one unloved, unwanted, and abandoned GI babies in Japan will have a normal, happy childhood. All the children have been baptized and are being raised as Christians. As they grow older they will attend elementary school at the orphanage (school facilities in Oiso would be overwhelmed by the sudden addition of almost a hundred pupils), and it is hoped that when they reach high school age the children will enter already established Christian schools, such as St. Margaret's or St. Paul's. This would avoid unnecessary duplication and would enable the orphanage to concentrate on the care of young children.

"Children," Mrs. Sawada says, "need so many things. They need food and a place to sleep and clothes to wear. They need intelligent training and some kind of beauty in their lives—flowers, music, bright-colored toys. But what they need most is love." In Oiso, Japan, the GI babies have, at last, found a home.

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Women of Philippines

continued from page 19

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The Woman's Auxiliary was instrumental, or rather led, in the leveling of the school site. The materials were carried from Sagada. This free labor saved a tremendous amount of money. The atmosphere was very dark as to whether the people could stand the repeated demand for free labor. The Woman's Auxiliary, as usual, had a long meeting which resulted in an agreement that, after Communion on Sundays, everyone with working tools would start the project. As saying is worthless without doing, sure enough, after Communion the members assembled and started the work while their little children played under the trees. This partially has humiliated the opposite sex and awakened them from the sleep of unwillingness.

The United Thank Offering this year amounted to six hundred pesos, which in this inflationary period in the Philippines represent more than six hundred dollars in sacrificial giving. The Auxiliary's goal of being a part of a unified parish program has been achieved. All ages and all parish groups are working effectively together, whether Woman's Auxiliary, altar guild, Young People's Fellowship, or church school. United in a common cause with fellow Churchmen all over the world, the Woman's Auxiliary in the Philippines is moving forward in strong and fruitful service to Christ and His Church.

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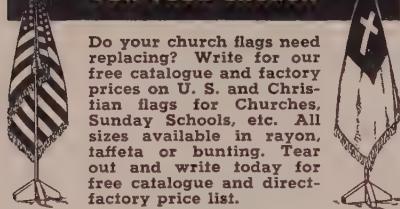
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Mrs. Alfred M. Chapman

National Council

continued from page 9

of the budget from January to September, 1951. The Church stands in grave danger of ending this year with a large deficit instead of a new record of giving. The National Council adopted a statement of this subject which has been sent to all bishops and other clergy.

WA Presiding Officer Elected

Mrs. Alfred M. Chapman was elected Presiding Officer for the 1952 Triennial Meeting at the October meeting of the National Executive Board of the Woman's Auxiliary. The Assistant Presiding Officer is Mrs. David R. West of Minneapolis, Minn.

Mrs. Chapman, a lawyer by profession, whose home is Bucks County, Pa., is well known throughout the Church as speaker, parliamentarian, and faculty member of summer conferences. She has held numerous offices in the Woman's Auxiliary in both New York and Pennsylvania.

She has served the Church at large in a number of ways, among them as a member of the Department of Christian Education of the National Council and as a member of the General Convention's special committee on marriage instruction. She was Assistant Presiding Officer of the 1949 Triennial.

Mrs. Chapman is equally well-known for her interest in civic and world affairs. Her community activi-

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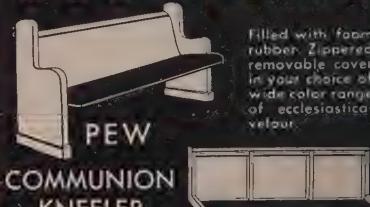


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ities have led to membership on boards of community agencies and of the Department of United Church Women of the NCCC.

Mrs. West's reputation as speaker and leader of women's groups is not confined to Province VI which she at one time served as Provincial President of the Woman's Auxiliary. She has held both parish and diocesan offices and board membership in several community agencies.

Both Mrs. Chapman and Mrs. West served two terms on the National Executive Board, Mrs. Chapman as a member-at-large and Mrs. West as the representative from Province VI. They are at present members of the National Council.

Other elections by the National Executive Board during its October meeting were for officers for the year. As a result, at the end of the meeting the gavel was turned over to the new chairman, Mrs. Theodore O. Wedel of Washington, D. C. The vice chairman is Mrs. Robert Arnesson of Oswego, Ore., and the secretary, Mrs. Southall W. Tate of New Orleans, La.

Standing Committee Chairmen

Mrs. Wedel's appointments as chairmen of standing committees are: United Thank Offering, Mrs. Percy V. Pennypacker, Jr., Austin, Texas; Personnel, Mrs. Edward G. Lasar, St. Louis, Mo.; Finance, Mrs. Lewis D. Pilcher, Petersburg, Va.

In addition to the usual business of receiving reports, appropriating UTO funds, and considering matters of personnel, a good bit of time was spent in laying plans for the Triennial Meeting. These will be reported fully in later issues of FORTH.

Two new members have been appointed to the National Executive Board. The women of Province V elected Mrs. Robert R. Vance of Southern Ohio in the place of Mrs. H. W. Whinfield who, because of a position she now holds, is unable to continue to serve. The Girls' Friendly Society appointed Mrs. G. Russel Hargate of Ohio to represent them in place of Mrs. Elwood L. Haines who is now on the Council staff.

By vote of the National Executive Board, there will be no meeting in December.

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Stewardship of Talent

continued from page 12

Church Unity, and Older People in the Parish.

Other purposes were to offer creative writers an opportunity to write for the Church, to discover talent that could be used, and to get a sampling of programs written by the women who use them.

In all these ways the project was a success. The programs that were submitted came from fifteen dioceses and missionary districts, from all parts of the country, from women of different ages and different occupations. Some had never before prepared a program; others said they could not have completed the task without the coöperation of other members of the family. Each program had something to offer in the way of information, method, or idea for presentation. The good suggestions they contain will not be lost but will be incorporated into other program material.

In addition to the dioceses mentioned earlier, manuscripts came from Los Angeles, Milwaukee, Nebraska, Sacramento, South Florida, Upper South Carolina, Utah, Washington, and West Virginia.

All programs were read by officers of the National Council or others responsible for work in the field that was the subject of the program. The final selection of those to be published in full was made by the National Executive Board. Publication dates will be announced in *Churchways*.

Gas Station

continued from page 12

three knocks of the bishop's staff. Bishop Peabody preached the sermon and conducted the service of dedication with the help of Mr. Mathews, now the vicar of St. John's, and the Rev. Manuel Fowler of Evans Mills, N. Y.

The Church members had their own building at last. They might have glanced at the grey shadow of the Flying Red Horse sign over the new window which had taken the place of the lubritorium door. They might have admired the simple interior of the church and overlooked the organist's folding chair, the trap door in the ceiling, and the bare electric lights. But the congregation knew that they had built a church and that it was their own.

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Theological Education Sunday 1952—January 27

At the request of the Joint Commission on Theological Education, I have designated the third Sunday after Epiphany, January 27, 1952, as Theological Education Sunday.

On that day I hope that there will be addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

As everyone who stops to think must know, the quality of the clergy of the Church is of the utmost importance. When there is the best leadership in a parish, then there is forward progress in every direction. If there is further thought, our lay people will realize the significance of our seminaries. They must have adequate faculties, equipment and facilities to train the clergy of tomorrow. Here is a strategic need and opportunity.

I trust therefore that there will be a generous response.

HENRY K. SHERRILL

Presiding Bishop

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